THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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At the Manger

Let me beside Thy manger stand,
Thou One and Only Fount of Grace;
Let me but touch Thy little hand
And gaze upon Thy lovely face.

I know I could not lift mine eyes
For load of guilt and shame within;
Thou art the Lord of earth and skies,
And I — a poor lost child of sin.

But lo! Thou camest from the skies
That e'en while bending I might see
The light of love beam from Thine eyes
And know that God has pardoned me.

KARL KRETZMANN

Student chapels and student centers authorized by the several Synodical Districts in 1945 and 1946 involve an estimated total expenditure of $1,000,000.

Gettysburg College at Gettysburg, Pa., on Nov. 22 suffered a severe loss when fire gutted Weidensall Hall, erected in 1922 at a cost of $100,000. It is reported that the damage, involving about $50,000, is covered by insurance and that immediate reconstruction is planned.

St. Paul's Christian Day School of New Orleans, La., opened sixty-five years ago for Negro children by Mr. Charles Berg as teacher, is unique in having trained the first members and founders of St. Paul's Congregation. The Rev. E. H. Wildgrube, pastor of the congregation, which now numbers about 450 communicants and is self-supporting, states that "our congregation would not be what it is today if we had not had our Christian day school."

Our Student Service Commission has been asked to submit an unopposed slate of candidates for a teaching post at a State university. The accepted candidate is slated to become head of a department in the respective university's Arts and Science School.

The Lutheran Churches of America, according to the National Lutheran Council's Statistical Department, in the past five years have reduced their indebtedness by $33,187,349. The seventeen Lutheran bodies in the United States and Canada, representing 16,141 local congregations with 5,522,347 members, in 1940 owed $47,843,480, and in 1946, $14,656,131, representing a reduction of nearly 70 per cent. Over $10,000,000 was paid off in 1945.

The Supreme Council of the Knights of Columbus has taken under advisement a proposal, made here by the Rev. James M. Gillis, C. S. P., of New York, that it establish nation-wide radio facilities uncontrolled by censorship. — *R. N. S.*

"First Time" is the caption with which *The Lutheran* heads the following news item: "People who went to the convention of the American Lutheran Conference in Rockford, Ill., Nov. 13—15, heard (1) Dr. Franklin Clark Fry, president of the United Lutheran Church; (2) Dr. John W. Behnken, president of the Missouri Synod; and (3) Dr. Harold L. Yochum, president of the American Lutheran Conference. No previous convention anywhere has heard from the chief executives of all three of the major Lutheran groups in America." Dr. Behnken's address before the American Lutheran Conference appears in the previous and the present issues of the WITNESS.

Requests for copies of the "Army Scriptures," which have been declared surplus by the War Assets Administration, totaled 3,751,037, four times the number available, and came from organizations and individuals all over the country. The pocket-size "Army Scriptures" appeared in three forms: the King James Version of the New Testament, a unified version of the New Testament Gospels and Epistles for the use of Roman Catholic soldiers, and selected readings from the Old Testament Holy Scriptures for Jewish soldiers.

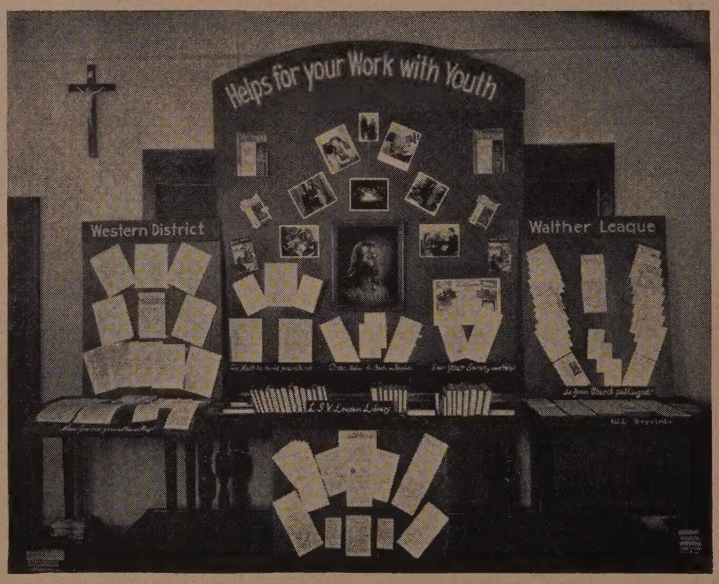
Twenty-one adult missionaries, men and women, and seven children comprise the latest group to return to the American Lutheran Church's New Guinea mission field in the South Pacific.

The Evangelical United Brethren Church came into existence in November when the merger of the Evangelical Church and the United Brethren in Christ was officially declared before representatives of both bodies meeting in a general conference at Johnstown, Pa. Both churches have a common background, since they were founded in Pennsylvania by German settlers early in the nineteenth century. The communicant membership of the new body is in excess of 700,000, served by 3,500 pastors.

Frederick A. Muhlenberg has been elected to Congress. That's history seeming to repeat itself. The first Frederick A. Muhlenberg in Congress was elected in 1789 and was first speaker of the U. S. House of Representatives (1789—91 and 1793—95) and a member of the House from 1789 to 1797. He was the son of Henry M. Muhlenberg, pioneer Lutheran leader in America. The present Frederick A. Muhlenberg is a direct descendant of the first speaker of the House and a member of Trinity Lutheran Church, Reading, Pa. — *The Lutheran.*

The Rev. George H. Kase has completed twenty-five years as institutional missionary at Cincinnati, Ohio. A graduate of Concordia Seminary, St. Louis, '02, he first held pastorates in South Dakota, Indiana, and Ohio, and since 1921 served the patients in public institutions of Cincinnati. In this last capacity he has conducted some 4,000 full divine services, 11,500 ward services, and made about 120,000 bedside visits. The Federation of Lutheran Churches of Cincinnati celebrated Pastor Kase's anniversary, which coincided with that of organization, with a service. A purse of some $700 gave tangible expression to Pastor Kase of the high esteem of his fellow Christians for the great service he was rendering to the thousands of lonely and friendless patients of the great city.

G. V. S.



Display of Youth Committee at Western District Convention

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
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Editorial

"Oh, Come, Let Us Adore Him!"

Next Sunday is the last Sunday in Advent. It concludes the season of our preparation for a blessed Christmastide. All the Propers for next Sunday reflect the jubilation that should fill our hearts on the Feast of the Nativity. In the Gospel we have the testimony of the Forerunner, the Herald: "There standeth One among you whom ye know not . . ." "Make straight the way of the Lord!" In the Epistle we are told: "The Lord is at hand. Be careful for nothing!" The Introit sounds a note of joy that goes far beyond Christmas and the birth of our Lord to include also His salvation wrought on Calvary. The Gradual emphasizes His nighness to all who receive Him with repentant hearts, who will rejoice in Him alway, reveal moderation in their lives, call upon Him in prayer and supplication with thanksgiving, and whose souls are filled with the peace of God that passeth all understanding (Epistle). The Collect bids us not forget that all this can be ours only if by His grace our sins are removed and all that would hinder His coming to each one of us. So for a truly blessed Christmas, let us pray:

Stir up, we beseech Thee, Thy power, and come and with great might succor us that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished through Thy mercy and satisfaction; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

W. G. P.

"Oh, Sing unto the Lord a New Song!"

We fear that the work of our church choirs is not properly appraised and appreciated.

Let us not fail to note that the members of the choir give freely of their time, strength, and talent in order to aid us to profit by our church attendance. They help the entire congregation to glorify their God and Savior. To do this in a worthy manner requires that they attend meetings, practice diligently, and submit to instruction and correction. They on their part do that which God so frequently and urgently requested and commanded, for, not only in the Old Testament but also in the New Testament, God calls upon His people to sing and to make a joyful noise unto the Lord. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," Col. 3:16.

We read of Jesus singing with His disciples: "And when they had sung an hymn, they went out into the Mount of Olives," Matt. 26:30.

True, the entire congregation is to sing. But it is well to have some who are able to carry the weaker members through a hymn, sustaining the proper melody with sufficient power of voice. Moreover, while congregational singing is in no way to be slighted, yet it is also God-pleasing to vary the service by the rendering of solos, duets, quartets, and chorus selections, even as God has commanded that each is to edify the other by his or her peculiar gift, Rom. 12:6.

Now, in this festive season, let choirs, children, and congregation, altogether and each in its own way, strive to praise God in songs and hymns and spiritual carols.

In our travels we have frequently been truly edified by hearing the choirs in different churches of our Synod sing praises and thanksgiving to God. Upon a number of these occasions we were especially impressed by the singing of some well-known choral in so skillful a manner as to have the old favorite seem an entirely new song.

Is it possible that any of our congregations do not know of the many beautiful musical publications offered by our Concordia Publishing House? Within the last few days this house has again mailed its catalog to those who are interested in God-pleasing and edifying church music.

S.

Dare Lutherans Think for Themselves?

Faithful Lutherans have often been accused of lacking originality. Our opponents have told us that we Lutherans dare not think for ourselves, we must accept what Luther and the older teachers have taught. Is there any truth to this accusation? No, positively no.

Certainly those teachers, parents, and pastors who have learned the truth of God's Word and are convinced of its worth — they will teach these truths to their children, scholars, and parishioners, just as an intelligent teacher of arithmetic will not invent a new multiplication table, but teaches the table which all reasonable people accept. An able and reasonable teacher of geography will not try to be original by telling the pupils that the Mediterranean is south of Africa. An intelligent teacher of history will not strive for originality and prove that he is able to think for himself by teaching that George Washington antedated Columbus. We do not accuse anybody of being a poll parrot simply because he repeats the old truths. Just so we should teach religion: after we have been convinced of the truth, teach that truth also to the young. They are not to accept it simply because we teach it, they are to accept religious truths because God teaches them. They are to follow the example of the Bereans, of whom we read: "These were more noble than those in Thessalonica in that they received the Word with all readiness of mind and searched the Scriptures daily whether those things were so," Acts 17:11.

From our personal experience of more than seventy years in the Lutheran Church, we can testify that we have met with many strong, original thinkers in this Church who yet agreed with what Luther taught in accordance with God's Word. No one would expect me to give a catalog of such learned men. We will mention one prominent Lutheran, Dr. Charles P. Krauth, professor of intellectual and moral philosophy at the University of Pennsylvania, who wrote that monumental classic *The Conservative Reformation and Its Theology.* Few men have even approached Dr. Krauth in mental acumen and genuine learning, and yet this able, learned man, like any number of others whom to mention space forbids, remained faithful to the authorized teaching of the Lutheran Church.

Of course, we Lutherans dare be original, we are to think for ourselves, but we are not to try to correct the Word of God. It is generally admitted that the Apostle Paul was one of the most original men, but he could truthfully say that he taught "none other things than those which the Prophets and Moses did say," Acts 26:22. S.

Responsibility for News

The question is sometimes raised: Just to what extent do the editors of a paper like the LUTHERAN WITNESS wish to be held responsible for the news reported in its columns? To what extent is the correctness of such news guaranteed, and how far may the editors be understood to approve of the contents?

Accuracy of its news service is, of course, a matter of highest importance to any editorial staff. The LUTHERAN WITNESS, for one thing, never prints news derived from unknown sources. News items signed by anyone not listed in the *Lutheran Annual* are checked until the identity of the writer is known, and we sometimes go to great lengths to establish such identity. Naturally, when there are evident slips regarding names, dates, and other questions of fact these are checked and corrected; and when the matter is in doubt, we correspond with the sender. The readers are entitled to reliable news.

As to the attitude of the staff towards the news presented, whether of approval or disapproval, that is another question entirely. Definitely, no editorial committee can be understood to approve of everything it publishes as news. When it shows the picture of a mortgage-burning, it does not thereby indicate that it approves of such a disposition of mortgages. If it prints the description of a church sanctuary which has placed the lectern where it does not belong liturgically, the editors must not be understood to endorse the error. On the other hand, it would be presumptuous on their part to lecture the congregation that burns mortgages or places the lectern where it should not stand. We simply print the items. Furthermore, the editors believe that the Church has a right to know what is going on. There might be meetings, programs, services, concerning which the staff would hesitate to express approval, yet would not deny space for that reason. It has placed on record very often the synodical resolutions which embody the editorial judgment in the matter of joint prayers or pulpit fellowship, for instance. The reader knows our unshaken convictions on this subject. But we do not sit in judgment on every questionable case involving our conferences, pastors, or officials, nor can such reports be quoted as evidence of editorial approval. The reader simply has a right to know what is going on in our Synod. When a pastor of the Breslau Free Church, during deliberations with our own Free Church, delivered a sermon at a joint service of the group, as reported in *Der Lutheraner* from Germany, who is going to raise the issue of editorial approval? And so, like any paper, the WITNESS believes that its readers are entitled to significant news, printed simply as what it is — news. G.

Our Official Relations to the A. L. C.

When our Union Committee and the Fellowship Commission of the American Lutheran Church agreed some weeks ago that the document then under consideration, the so-called Doctrinal Affirmation, is unacceptable as a basis for future fellowship, our relations to the American Lutheran Church were again as of 1938. In that year our Synod accepted three documents as a basis of future fellowship; the so-called Brief Statement, in which our Synod summarized its doctrinal position back in 1931, the Declaration of the American Lutheran Church Commissioners, and the Union Resolutions adopted by the same convention concerning some further conditions which must be satisfied if fraternal relations are to be established. Chiefly, these conditions concerned some points in the interpretation of certain prophetic passages, the question of secret orders, and the relation of the two bodies to those affiliated with them. These resolutions were before the convention of the American Lutheran Church in the same year of 1938, and that church body went on record with certain resolutions. These are the so-called Sandusky Resolutions. Now, it has been maintained that these resolutions are altogether unsatisfactory. In the first place, it has been said that the American Lutheran Church approved of the Missouri Synod's Brief Statement only "in the light of the Declaration." It has also been maintained that no action was taken regarding the third document, the Missouri Synod's set of resolutions. There is a simple method available for settling the question whether these objections are sound. We are offering it to our readers in the staff article on another page. The test consists simply in reading the Sandusky Resolutions in their original text. It requires no theological acumen nor the application of intense study to arrive at a conclusion. This can only be one: both objections are false. The A. L. C. accepted the Brief Statement "together with" its Declaration. And it mentions the Missouri Synod's resolutions when stating which documents were presented as a basis for future fellowship. The phrase "in the light of," etc., occurs in a paragraph which is addressed to the other synods in the American Lutheran Conference, pointing out the agreement of this basis with its own doctrinal propositions, the so-called Minneapolis Theses — to which we have never objected on doctrinal grounds.

The text of these resolutions is so clear that it remains incomprehensible how these charges against the A. L. C. resolutions could ever have been raised.

There are a few items contained in the Sandusky Resolutions which will receive editorial attention at some future time. The Editors would also hasten to say that it requires more than synodical resolutions to establish fraternal relationships. G.

More than Resolutions Needed

Not only did the American Lutheran Church in 1938 endorse the Missouri Synod resolutions with great earnestness, as reported to this paper by its observer in Sandusky, but two years later resolutions were adopted which made it obligatory that the same pure doctrine be proclaimed from pulpits and in lecture halls, and in the literature of the Church. The union resolutions were so interpreted.

It is therefore a matter of much regret when we are faced with entire conferences of the A. L. C. rejecting parts of the New Testament doctrine. We refer to resolutions adopted by two conferences of the Dakota District, reported to the District and referred by it to the consideration of the Union Committee last May. The official report has only now reached us. It tells a sad story. The Brief Statement of the Missouri Synod is attacked as containing error in its doctrine regarding the Sabbath, the invisible Church, and other nonfundamental teachings, and the critics themselves attack the Biblical position on such essential doctrines as Conversion, Predestination, and the *sola gratia*. In part there is very crude theological thinking, as when the critics are unable to understand the distinction between the visible Church and the invisible Church, and depreciate the doctrine of Election because there are "more texts" that speak of God's universal grace. Worse than that, the flat statement is made that man can co-operate with God in the kindling of faith, and we are charged with holding to "the same old Missouri heresy on Election introduced by Walther in 1868. . . . We reject it as masked or crypto-Calvinism. It is the same old raven with a new gravy."

It is true that the Dakota District did not subscribe to these attacks on the soundly Lutheran position confessed by the A. L. C. with us in 1938, but neither did it express its disapproval, and this is very sad. The A. L. C. cannot evade the duty of disavowing the position of the two Dakota District conferences, and of instituting such official procedures as will correct the offense given. G.

Christ's Christmas Gift: Gal. 2:20

By WM. DALLMANN, D. D.

I

The Gift

1. The Giver is the Son of God, true God, begotten of the Father from eternity, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made.

The Giver is also true man, conceived by the Holy Ghost and born of the Virgin Mary, wrapped in swaddling and laid in a manger, because there was no room in the inn at Bethlehem of Judea when Caesar Augustus was the first emperor of the Roman Empire and Quirinius his governor of the province of Syria, to which Palestine then belonged, under King Herod the Great.

The Giver is true God and true man in one person, the unique God-man; in Him dwelleth all the fullness of the Godhead bodily, Col. 2:9.

As Luther sings:

Th' eternal Father's only Son
Disguised in our poor flesh and blood
For a manger leaves His throne;
Is now the everlasting Good.
Hallelujah!

No wonder His name shall be called "Wonderful"!

2. The Gift — He gave Himself.

He gave Himself up, from heaven's glorious throne to Bethlehem's lowly manger.

He gave Himself up to a life of dire poverty, not having a place where to lay His head.

He gave Himself up to a life of preaching the Gospel to the poor and going about doing good to the sick and afflicted.

He gave Himself up to bitter persecution from His own people at Nazareth and from the heads of his nation and Church at Jerusalem.

He gave Himself up to base denial and foul betrayal and cowardly flight of His own chosen disciples.

He gave Himself up to the agony and bloody sweat in the Garden of Gethsemane.

He gave Himself up to the most shameful death of a felon on the cursed cross on Calvary under Pontius Pilate. He gave Himself — He could give no more.

3. The giftee is myself — the Son of God gave Himself up for me, a lost and condemned creature. For me, in my behalf, in my stead, as my Substitute and Representative, to make the vicarious atonement.

In my place condemned He stood,
Sealed my pardon with His blood.

Alleluia, what a Savior!

4. The motive was love — the Son of God *loved me*. He loved me, not with a selfish love for His own good, but with an unselfish love for my own good.

So great was His love to me that He broke through heaven and hell to rush to me and clasp me to His loving heart.

Love divine, all loves excelling,
Love from heaven to earth come down.

Strong Son of God, immortal love!
Jesus, Lover of my soul,
Let me to Thy bosom fly.

So great is that love that God Himself commendeth that love, that while we were yet sinners, Christ died for the ungodly, Rom. 5:6-8.

II

The Effect

is a double one, death and life; death in Christ and life in Christ. Paul words it in a threefold paradox, or seeming contradiction.

1. a. I have been crucified with Christ.

By faith I am a member of Christ's body, of which He is the Head. Christ was crucified as my Head, my Representative, my Surety, my Substitute, and so I was crucified in Him. His crucifixion was imputed to me, put to my credit. We thus judge that if One died for all, then were all dead. I died legally to the Law, as the Law demanded, and thus satisfied all its demands and bore its curse. Death discharges debt. He that is dead is freed from sin.

b. Nevertheless I live.

I died legally to the Law that I might live unto God, live a godly life, a life pleasing to God. And I shall live with God in heaven forever. Gal. 5:24; 6:14; Rom. 6:6-11; 7:4-6; 8:7, 17; 14:8; 2 Cor. 5:14-15; 2 Thess. 5:10; Heb. 9:14; John 6:40; 1 John 5:11-12.

2 a. It is, however, no longer I that live

b. On the contrary, Christ liveth in me.

Christ has bought me with a price. I am not my own master; I belong to Christ, and He is to dwell in my heart by faith. Let this mind be in me which was in Christ Jesus. 2 Cor. 13:5; Eph. 3:17; John 15:2, 4-5; Phil. 1:11; 2:5.

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.

The cross on Golgotha
Will never save thy soul,
The cross in thine own heart
Alone can make thee whole.

Oh, would my heart but be
A manger for His birth;
God would once more become
A child upon the earth.

We pray with the childlike Luther:

Ah! dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

And we also pray for others:

Come, Desire of nations, come,
Fix in us Thy humble home;
Oh, to all Thyself impart,
Formed in each believing heart.

3 a. That life which I now live in the flesh —

b. I live in faith, the faith which is in the Son of God.

To be sure, I live in the flesh; I am housed in my mortal body; I eat, drink, sleep, work, and so my life seems to be an earthly life. That, however, is only on the surface; really and truly and deep down at bottom, where I really live, I live in the faith which is in the Son of God. By the Gospel He breeds and feeds that faith and life.

I am trusting Thee, Lord Jesus,
Trusting only Thee;
I am trusting Thee for pardon,
Full and free.

I live in the world, but my citizenship is in heaven. I live in the world, but my mind is fixed above, where Christ is. I live in the world, but I breathe a heavenly atmosphere — for me to live is Christ. In Christ I have pardon and purity, pattern and power. The life of Jesus is to be made manifest in my body. My life is hid with Christ in God. When Christ, who is my Life, shall appear, then shall I also appear with Him in glory. 2 Cor. 4:10-11; Col. 3:3-4.

Let us pray with Edith H. Duvall:

O Life divine,
Poured out instead of mine;
O Sacrifice,
Who by Thy death hast paid my ransom price,
In whom I see
The righteousness which God accepts for me —

Pour out Thyself within me now.
Life of my life be Thou;
As deeper in Thy death I die,
Rise Thou within and sanctify
Thy temple, working in me to fulfill,
O living Christ, Thy Father's will.

Participation of Laymen in Lutheran Union Efforts

The LUTHERAN WITNESS of Nov. 19 said editorially:

"Much good has come of the doctrinal discussions which have taken place during the last forty years, but one of the weaknesses in the method has been that these discussions have been between the members of the clergy almost exclusively. The laity has not been drawn in until quite recently, and yet without an intelligent participation of the laity, we cannot expect to establish church unity."

It appears that in the early days of our Synod it was not so. When in the eighteen-fifties a call went forth for a "Free Evangelical Lutheran Conference" of such as professed adherence to the Unaltered Augsburg Confession, not only some fifty pastors but also nineteen laymen responded to the invitation and took part in the discussion. Among these were such well-known men as H. Ludwig of New York, the printer of the first edition of the St. Louis hymnal and many other religious books, F. Lange of St. Louis, H. Rudisill of Fort Wayne, Christian Piepenbrink, the Treasurer of the Central District of Synod, H. Schoenewald of Cleveland, and others.

But we do not only find spontaneous participation of laymen in such movements toward greater Lutheran unity, but Synod itself recognized the propriety and necessity of lay representation on committees working for closer unity in the Church. In the colloquy which took place in Buffalo Nov. 20 to Dec. 5, 1866, between the Synods of Buffalo and of Missouri, which resulted in an agreement between the two synods, both were represented by an equal number of pastors and laymen, the lay representatives of Missouri being J. C. D. Roemer of St. Louis, J. Keil of Pittsburgh, and John C. Theiss of Altenburg, Mo.

In the colloquy between the Iowa and the Missouri Synods in Milwaukee, Nov. 13—19, 1867, our Synod was represented by four pastors and the four laymen K. Koch, C. Wassermann, Fr. Stutz, and G. Bierlein. Following the example of the American Lutheran Church and the United Lutheran Church, the Missouri Synod in 1944 resolved to have also three laymen appointed to its Committee on Lutheran Unity.

K. K.

Beginnings and—Endings

By MARTIN S. SOMMER

Everywhere we look we see beginnings and endings: the day begins and ends; the night begins and ends; the week begins and ends; and the month begins and ends. Just now we are facing the end of the year and the beginning of a new year. At every beginning we may wish to peer into the future and try to calculate its course. At the beginning of a season or year we look back and note the changes which have taken place, changes which at times were desirable, more often contrary both to expectation and to wishes. To remind us of all this, there is a line in one of the hymns which we sing:

Change and decay in all around I see.

That is true in the sense which it wishes to convey.

But, after all, we do not see only change and decay; we see new births, we see beginnings also. True, the old leaves fall, and the flowers wither; but by and by new flowers come forth, and new leaves begin to bud. It is as the Scripture expresses it: "One generation goeth, and another cometh." There are not only endings, but there are also beginnings. Endings lead to beginnings, and beginnings lead to endings. Our whole life is described by the verse of the hymnal:

Time passes and much change doth bring
And sets a bound to everything.

This thought, this truth, may alarm those who consider themselves fortunate for the present, but it should cheer the troubled. The child of God especially can face beginnings and endings with confidence, because he believes and confesses: "My times are in Thy hand," Ps. 31:15. During the past year millions of lives began, millions of lives ended. During the coming year, if God permits the world to stand, there will be the same beginnings and the same endings. To the unbeliever the thought is full of despair; he sees only the half-truth: "Vanity of vanities; all is vanity." He is oppressed by the evident futility of all things and of all efforts. Some of the truths expressed in Solomon's "Ecclesiastes" convince him that the game of life is not worth the candle. He forgets to read the real and most important truth of that book, which is found at the close of the last chapter: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man," v. 13. In the New Testament we then have this will of God definitely and clearly revealed to us, namely, that we who have not kept the commandments of God should accept God's offer of reconciliation in the Gospel; then, having been adopted into the family of the gracious heavenly Father, we should walk worthy of the vocation with which we were called. When this heavenly spiritual life in us begins, then the angels of heaven rejoice. That is the most joyous and blessed beginning. And this beginning, according to God's purpose and will, is to have no ending. That is life everlasting. Of that the Lord of truth, who has never spoken a falsehood, has assured us: "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

Let the flower fade; let the leaves fall; let the tree rot; let empires sink into the dust; let heaven and earth pass away: for the Good Shepherd and His sheep there is no ending. Of the Good Shepherd it is said: "At the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth," Phil. 2:10. And: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever," Dan. 2:44. And of His sheep it is said: "I will come again and receive you unto Myself; that where I am, there ye may be also"; and, "Your heart shall rejoice, and your joy no man taketh from you." That is the beginning without an end. Let each of us be sure that that beginning has taken place in us.

The Christmas Miracle *

Strength is now infirmity!
Small is now Immensity!
Captive now is Liberty!
Now is born Eternity!

Oh, the wonder marvelous!
Jesus works today for us,
Whom He loves so ardently —
Heaven's Exile now is He!

NORMAN V. ABBOTT

* Translation from original Latin.

Fortitudo infirmatur,
Parva fit immensitas;
Liberator alligatur,
Nascitur aeternitas.

O quam mira perpetrasti,
Jesu, propter hominem,
Tam ardenter, quem amasti,
Paradiso exulem.

"Fellowship Among Lutherans"

Address to the American Lutheran Conference, Nov. 14, 1946, Rockford, Ill.

By DR. J. W. BEHNKEN

II

Efforts have been made to effect intersynodical lay organizations. We are told that these organizations are to be of social and civic character and that they will avoid any attempt to become pressure groups which will demand Lutheran union. However, there too some have become so enthusiastic as to call this a real step in the direction of fellowship among Lutherans. Some have said that now we are getting down to the real issues, for in this way Lutheran union will emanate from the grass roots. Someone said that the past was the period for the clergy and the future is the day of the laity. Concerning the non-achievement of Lutheran union someone said that the fault must be sought not in the pew but in the pulpit. We must carefully avoid every effort to pit the laymen against the clergy or the clergy against the laymen. God forbid that the impression should go out that the preachers have been blocking the cause of Lutheran unity. Let us guard against any indictment of those who have stood for Scriptural principles. We know that God has explicitly outlined the duties of His watchmen, and God uses some strong language in that connection — dumb dogs. The Lord wants preachers who are loyal to His cause, who will not deviate in the least from any part of His Word, who will defend every jot and tittle of it, who will insist that the Church continue in sound doctrine. On the other hand, God wants laymen who continue in His Word, who believe not every spirit, but try the spirits whether they be of God. Efforts toward fellowship among Lutherans must never become a lay movement nor a clergy movement, but a church movement. It must find its grass roots not in the laity, not in the clergy, but in Scripture itself.

Another important feature which we must heed if fellowship among Lutherans is to be achieved is that church bodies practice thorough Scriptural discipline, brotherly discipline both in matters of doctrine and in matters of practice. This business of preaching doctrine not in harmony with God's Word cuts deep bloody gashes into the body of the visible Church. Such as are guilty should be admonished by their brethren in a spirit of love. Love demands this. Love never closes an eye to indifference in doctrine but uncovers the fault and with God's help corrects it. True Christian love is not spineless but has a very firm backbone. Just think of the love which Jesus manifested toward Peter when He said to him, "Get thee behind me, Satan." Or think of the firmness of Christ's love when He asked Peter that heart-searching question, thrice repeated: "Simon, son of Jonas, lovest thou Me?" Think of the bold and firm love which prompted St. Paul to withstand Peter to the face when the latter had become guilty of hypocrisy. Even so our love must prompt us to uncover any false doctrine which we may find in any of our brethren.

Furthermore, doctrine definitely must be followed by practice. Indescribable harm has been done the cause of Lutheran fellowship when men become guilty of unionistic services, whereby they create impressions that after all there is no difference or that the differences are of little moment. Then, too, laxity and indifference over against the Christless secret orders should be mentioned. Irreparable damage is done not only to individual souls but to the cause of Lutheranism wherever a lax and indifferent practice obtains. Such practice definitely delays and hinders fellowship among Lutherans. I realize that most Lutherans subscribe to the principle: "Lutheran pulpits for Lutheran pastors, and Lutheran altars for Lutheran communicants." However, it is common knowledge that only too often there are violations of this principle and no disciplinary action is taken. That hurts. That places barriers before the efforts toward genuine Lutheran unity. That shuts the door. How can we who want to be conscientious in upholding the principles of Scripture and the Lutheran Confessions be expected to fellowship with those who sanction such unionistic practices and are indifferent to secret orders? *

Today three definite streams, divergent streams, are visble in the Christian Church. The Lutheran, the Reformed, and the Catholic streams. Certainly there can be no thought of any effort to bring the waters of Lutheranism and Catholicism together. The Roman Catholic waters are muddy and poisonous. The very fundamental issue of spiritual life is denied there. An anathema is pronounced upon all such as dare to teach that man is saved solely by faith. The most precious gem entrusted to the Church, "Justification by grace, for Christ's sake, through faith," is denied. The Gospel is emasculated. The sacrament of Christ's body and blood is mutilated. Mary and other saints are worshiped, etc. Hence we must guard against all Romanizing tendencies.

On the other hand, there cannot be a confluence of the streams of Lutheranism and Calvinism. The waters of Calvinism are also dangerously muddy and contaminated. We know that in some of these churches there is great insistence upon immersion as the only mode of Baptism, and in practically none of them is there any emphasis upon the importance and benefits of Baptism. We know, too, that the Reformed churches deny the real presence in the Lord's Supper. To them the bread and the wine are merely symbols of Christ's body and blood or merely represent the body and blood of our Redeemer. They deny that Baptism saves and that the Lord's Supper conveys the forgiveness of sin, life, and salvation. In fact, the Reformed churches do not admit that the Gospel and the Sacraments are means of grace, vehicles of God to bring us the great blessings which Jesus has earned for us.

Unfortunately, so-called Modernists have crept into the Reformed churches. At first they sought only tolerance, then equal rights. But now they have reached the stage where they dominate things in sectarian circles. In the Federal Council of Churches of Christ these Modernists attempt to voice the opinions of all Protestantism. They do not, they cannot, they must not speak for Lutherans. I know that some have advocated some kind of connection with the Federal Council of Churches. I want to plead with every ounce of strength that God has given me that Lutherans in America may steer clear of any such sinful entangling alliances. Such practice positively shuts the door toward fellowship for Lutherans who wish to adhere to the doctrines of the Bible as set forth in our Lutheran Confessions. The very fact that the Federal Council of Churches has arrogated unto itself the prerogative of speaking for all Protestants presents a mighty argument why Lutherans should strive for genuine Biblical unity in order that there may be fellowship and unity among them and that they may speak for themselves.

Before I close, let me add a final earnest and fervent plea for an honest and conscientious effort toward doctrinal unity among Lutherans. I have reference to the pathetic situation in Europe. It was my privilege a year ago to spend seven weeks in Europe. During most of this time we attempted to survey church conditions in the land of the Reformation. I met a number of the bishops of the *Landeskirche*. I met some of the leaders in the Free Churches. I spoke to a number of theological professors. I met Pfarrer Niemoeller and interviewed him for more than two hours. I know of the tremendous influence which Barthian theology has exerted upon the Church in Europe. I am acquainted with the mighty efforts on the part of the Reformed elements in Europe to Calvinize Germany and other Lutheran countries. I am convinced that Lutheranism in Germany is at the crossroads. There are leaders and clergymen who are very eager to return to Luther, to the Lutheran Confessions, to the Bible. I heard from their own lips statements as positive, as loyal, as determined, and as heroic as I have ever heard from any one in our own Church. However, these people are in a sorry plight. The situation is tragic. Very few pastors have libraries. Men are actually starving because of a lack of sound theological literature. The Barthian group is busy. The Reformed element is very active and even militant. They are providing a set of theological books, but we were told that there is not a Lutheran book among them. Bishop Meiser, Dr. Stroh, Dr. Sasse, and others begged us to provide Symbolical Books, dogmatics, exegetical books, and the like for them. In this connection let me say that last Thursday a letter from Dr. Bodensieck reached me. I notice that the good doctor corroborates what we found concerning the militancy of the Barthian group. He wrote: "The men in this camp are accusing Luther and Lutheran *doctrine* of being responsible for the rise of totalitarianism, the rise of Hitler, etc. They say that these terrible things occurred because the Lutherans distinguished between Law and Gospel and separated these two and because they taught a definite *Reihenfolge* of the two. They declare that the Lutheran teaching concerning the Law and Gospel is the basic error; once this error is removed, other problems will be easily

* Here I stated that we are conscious of the fact that there are a few sore spots in our midst, but that we are conscientiously putting forth efforts to remove them.

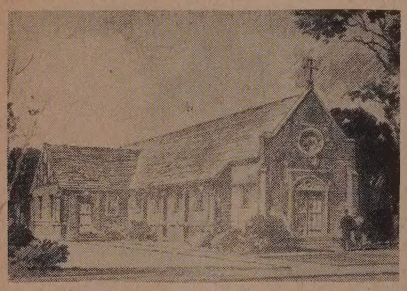
solved." Then follows a plea from Dr. Bodensieck that we might supply every German pastor with a copy of the sainted Dr. Walther's book on the proper distinction between Law and Gospel.

I have mentioned these things because I deeply feel the spiritual distress of the people in the land where once stood the cradle of the Reformation. I shall never be able to erase from my memory the classic welcome address delivered to us by Bishop Meiser before a group of fifty Pfarrer and many laymen in which he referred to the help given our Lutherans by Pfarrer Loehe and the Bavarians about a hundred years ago and how he then turned to me and said, "Now the tables are turned. Now we are begging; and we plead that you do not fail us." What a fervent, touching plea! Can we, dare we fail them? I might as well ask: Is the cause of Lutheranism dear to us? If it is, we Lutherans in America should unite on the basis of sound, Biblical, doctrine and Scriptural practice. That is the only proper kind of Lutheran unity. Then we would be able to enjoy wholehearted fellowship among Lutherans in America. Then we would be in a position to cooperate wholeheartedly and could unitedly help fellow Lutherans in Europe to withstand the avalanche of Calvinism which threatens such destruction in this hour of crisis.

On Historic Soil

By W. ARNDT, St. Louis, Mo.

On Sept. 15, 1946, Redeemer Lutheran Church of Elizabethton, Tenn., dedicated its church to the service of God and the proclamation of the message of the Reformation. The thoughts of participants very naturally dwelt on the significance for the history of Lutheranism which attaches to



Redeemer Lutheran Church, Elizabethton, Tenn.

the section of our country where the event mentioned occurred. It was in this region that in 1820 the Tennessee Synod, that stalwart little body which valiantly contended for the truth once delivered to the saints, was organized. Not far from Elizabethton is Greene County, Tenn., where Rev. Philip Henkel, son of Rev. Paul Henkel, the great pioneer missionary and brother of Rev. David Henkel, the well-known, vigorous, able exponent and defender of the Lutheran faith, lived and worked. In this county the Tennessee Synod held its organizational meeting. Several years earlier, in the same county, the Rev. Philip Henkel had been engaged in a most interesting venture: assisted by Mr. Joseph E. Bell, a classically trained young scholar, he had established a theological seminary. Unfortunately, owing evidently to dissensions, the undertaking was of brief duration. Elizabethton, a charming town of 15,000 inhabitants, lies at the western opening of one of the picturesque mountain passes through the Great Smokies, where on horseback the members of the Tennessee Synod who resided in North Carolina may have traveled when their church body met in Tennessee. When our fathers founded the Missouri Synod, they were aware that there existed a little organization of Lutherans in the southeastern part of our country, the Tennessee Synod, which was unequivocally dedicated to the same standards as they, the precious Confessions of the Lutheran Church, and they at once endeavored to establish contact with it. Messages of mutual encouragement were sent, delegates were exchanged, and a beautiful spirit of fraternal fellowship was cultivated. When the English Lutheran Conference of Missouri was organized in 1872, several of its founders were former members of the Tennessee Synod. The congregations located in the territory in eastern Tennessee, where the Tennessee Synod was born, in 1861 withdrew in a peaceful secession from the mother body and founded the Holston Synod (which owing to a merger no longer exists as a synodical body). At that time the Tennessee Synod ceased to have any churches in the State whose name it bore. In 1921 the Tennessee Synod itself resolved to write finis to its history and to let its congregations join the U. L. C. A. synods of the territory in which they were located, and thus it concluded its existence of more than a century. Its spirit, we hope, is still alive and asserting itself in testimony for the truth.

Our congregation in Elizabethton, together with our congregations in Johnson City and Erwin near by, we pray, will always be loyal to the old Gospel, so bravely set forth by the Henkel family more than a hundred years ago. The pastor of the church in Elizabethton is the Rev. Martin Mueller. While the congregation is still small, it has a Sunday school of 78 pupils, and prospects for growth are excellent. At the dedication of its handsome church building Rev. V. Brugge of Memphis, Tenn., and the present reporter were the speakers.

Christmas Carol

Bright Star of Jacob, Scepter of the Tribes,
Victim of hatred, who dost rule the world
That Thou hast overcome and still dost rouse
The fainting spirit, pour Thy precious blood
Into our feeble hearts, that on the dawn
Of Thy nativity we may arise
Courageous, jubilantly caroling
At Thy high feast.
And feed us with Thy body,
That we may have the strength to seek Thy way
Above all else, to hear Thy Word, and bring
Thy peace at last to all mankind; for whom
And by whom Thou wast crucified. Amen.

Dec. 10, 1941 FRANCIS G. GYLE
Frederick, Md.

The Incomparable Christ

More than nineteen hundred years ago there was a Man born contrary to the laws of life. This Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during His exile in childhood.

He possessed neither wealth nor influence. His relatives were inconspicuous, uninfluential, and had neither training nor education.

In infancy He startled a king; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if upon pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the song writers combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never marshaled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot fired.

Every seventh day the wheels of commerce cease their turning, and multitudes wend their way to worshiping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers, and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Savior.

The Roadside Beacon

Bible Teachers' Institute

By OSCAR E. FEUCHT, Secretary of Adult Education

Many times our own churchmen have pleaded for the fuller, spiritual development of more laymen and women through continuous, Christian adult education. One woman said recently: "For twenty years I have talked and prayed for a Lutheran Bible Institute in our midst." Some of these visions are being realized in the St. Louis Lutheran Bible Teachers' Institute being held at the Lutheran High School.

It happened in this way. The Sunday School Association was having its regular spring assembly, and the writer was asked to meet the Bible class teachers. In a sectional conference it was pointed out how these teachers could help each other and strengthen their classes. A number of vital topics were proposed. The suggestion kindled a fire like a spark from the flintstone of an early settler. A committee was named to plan regular meetings in the fall of 1946. That committee held only one full session. A Bible Teachers' Institute was suggested. "How to Study the Bible" and "Effective Bible Classes" were submitted as suitable topics for two courses. There was almost immediate agreement, and ten Tuesday evenings, Oct. 15 to Dec. 17, were chosen for the project.

A Staff is Assembled

A week later the plan was submitted to the Pastoral Conference and the Sunday School Association. Both greeted the proposal with genuine interest. Announcements of a very modest nature went to the congregations and their Sunday school teachers. A staff of instructors was assembled consisting of pastors, teachers, and professors from the seminary. These men met to get clear on the purpose, namely, direct Bible study and suggestions which would help build stronger Bible classes.

In these meetings the thought was expressed that we should prepare at least 75 copies of the outlines. Imagine our happiness and gratitude to God when on the opening night 186 enrolled! The enrollment has now mounted to over 200. The average attendance is 162 at this writing. One congregation has sent seventeen students, and another, sixteen. People are saying: "I have been looking for something like this for a long time."

The Committee Which Planned the St. Louis Bible Teachers' Institute

L. to r.: Rev. J. W. Wollenburg, Mr. Richard V. Kuhlman, chairman, Rev. Oscar E. Feucht, Synod's Secretary of Adult Education, organizer and dean, Miss Louise Jung, secretary, and Rev. Karl Ziegler

Give Tools

Our chief purpose is to give laymen the tools for getting greater personal values out of their own Bibles, so that they may grow personally and teach out of a richer personal experience with the Word of God. Our first course on "How to Study the Bible" proceeds from the general to the particular, with these subjects: Studying the Bible by Historical Periods (11 periods), by Major Portions (the prophets were given special attention), by Books I (the Gospel according to Mark was used), by Books II (First Corinthians was used), by Chapters (John, chapter ten), by Similar Portions (the parables of Jesus), by Characters (David), by Topics (doctrine of Repentance), by Verse, and by Words and Phrases. We believe that it is this course which is bringing out the attendance. Our people want to know how to read the Bible more profitably.

Toward Greater Effectiveness

In the second period emphasis is being given to: developing student interest, how people learn, effective teaching, developing Bible class teachers, relating the lesson to life, getting out the discussion, organizing for growth, class activities, projects and fellowship, and overcoming problems. Some of the student reports have revealed an amazing interest and deep-going study. Already a number of books of the Bible have been read through and certain sections examined more closely. True-false tests have added life to the presentation.

Who Comes

Who are these two hundred? They are men and women whose average age is perhaps thirty-five. They are non-teaching laymen and women and Sunday school and Bible class teachers. Many of them are the busy, capable leaders of their congregations, to whom pastor and voters' assembly look for action. Incidentally, these more mature persons are the very people most qualified to lead Bible classes. Nor dare we forget the parish school teachers and some pastors, who take time from an already overcrowded schedule to attend regularly.

Outgrowth

With the Institute only at the half-way stage, there is already much talk about its continuation with a second term of ten evening sessions. Many times we have heard it said: "This is a splendid thing. It should be made permanent." How interesting! And how important! The future of Bible study and Bible classes rests largely with the development of more qualified laymen and women who can teach our young people and adults.

The Lutheran Bible Teachers' Institute, St. Louis
Mr. John Grundmann, one of the instructors

Gamma Delta Convention

Once again the college youth of our Church gathered in annual convention when the Alpha Chapter at Washington University, St. Louis, was host to the 11th annual convention of Gamma Delta, the International Association of Lutheran Students, Nov. 8—10.. Nineteen chapters of Gamma Delta were represented, with delegates coming from fourteen States, ranging in distance from the University of Buffalo and the University of Minnesota to Tulane University in New Orleans and the University of California at Berkeley.

A varied program was planned for the week end by Carl Wagner, president of the host chapter, who served as convention chairman, and his committee, comprised of Eileen O'Brien, Melva Marty, Charles Lakinger, and Rev. George Loose, pastoral adviser of the chapter, who also delivered the Sunday morning convention sermon.

The convention opened with the traditional candlelight midnight vesper service Friday night, conducted by the Rev. E. H. Heintzen, student pastor at the University of Illinois and a member of the Board of Governors of Gamma Delta. The motto for the entire convention, "Ask for the old paths . . . and walk therein!" was carried out in all convention services and discussions. Saturday morning's discussion was led by Dr. Louis Sieck, president of Concordia Theological Seminary. The annual Memorial Service, held at eleven o'clock on Saturday morning, was conducted by Chaplain Carl T. Schmidt of St. Louis. Prayers of thanks were offered for the safe return of our many servicemen from the battlefields of the war and for the comfort of those bereaved by war. Candles were lighted in honor of Gamma Deltans having served in the Army, Navy, and Marine Corps, and in memory of those fellow Gamma Deltans who gave their lives in the service of their country. Both the collection from the Memorial Service and the Sunday morning service were contributed to the Gamma Delta Memorial Chapel being contemplated at the University of Alabama in memory of Gamma Delta's war dead.

A highlight of the convention was the fifteen-minute radio program over KFUO Saturday afternoon, during which representative Gamma Deltans, consisting of Jean Boemke, University of Buffalo; Andrew Thalheim, Tulane University; Wallace Olspoch, Purdue University; Don Moeller, University of Minnesota; Dottie Allen, Washington University; Louis Rush, national president; and Doris (Mrs. M. F.) Reichel, national alumni secretary, were interviewed by Rev. Elmer Knoernschild, production manager of Station KFUO.

The social program included a tour of Forest Park on Saturday afternoon — in spite of the rain — during which delegates visited the zoo (the largest free zoo in the country), Jefferson Memorial (housing Lindbergh's trophies), the Art Museum, and the Jewel Box (the conservatory); and the convention banquet held in the Missouri Room of the Statler Hotel, at which Dr. Theodore Hanser, prominent Lutheran surgeon of St. Louis, was principal speaker. Dr. Hanser told our college men and women that the Christian's two purposes in life are (1) to serve God and (2) to serve our fellow man.

Business sessions were held on Saturday morning and on Sunday afternoon, following a delicious luncheon served to the entire group without cost by the Mothers Club of the Alpha Chapter. The Rev. R. W. Hahn, Executive Secretary of Synod's Student Service Commission, gave the summarizing address and installed the newly elected national officers of Gamma Delta, which include: Robert Lussky, Northwestern University, president; Arthur Wendler, University of Illinois, vice-president; Imogene Engel, Eastern Illinois State Teachers' College, secretary; and Charles Lakinger, Washington University, treasurer.

Chicago DORIS TURNER REICHEL

Christmas in Germany, 1945

By HARTWIG DIERKS, Kansas City, Mo.

Last Christmas Eve in Frankfurt, Germany, is never to be forgotten. First, there was the service in the beautifully decorated Lutheran Service Center. Four strands of Christmas candlelights, which had been ordered by telephone from Geneva, Switzerland, decorated the tree. Christmas carols were sung most enthusiastically by the large congregation of service men and women present. They tried to get just a little of the spirit of home. In the prevailing atmosphere of gloom and destruction our Center, situated on the most prominent corner downtown, shone like a beacon bringing the Germans promises of peace and hope.

After the service, Chaplains O. Kohn, A. Katt, and the Service pastor hurried to bring Christmas cheer to Dr. Otto Fricke, Lutheran leader in Frankfurt. Our jeep was loaded down with good things to eat — cookies, cake, candy bars, sweets, and some clothing. These gifts had been contributed by the service people in the Service Center the weeks preceding. We met Dr. Fricke as he was returning from his own service in his burned-out church. He told us how hundreds had failed to gain entrance into the basement (the only part of his church still usable) and that he had conducted a service for them out in the street. They had sung Christmas carols without books (they had all been burnt) and had listened to the age-old message of the newborn Christ Child. Peace, the pastor said, had come into the hearts of all present, even if there was nothing but dreariness at home.

When Dr. Fricke and his family saw our gifts, they cried for joy. They spoke of the happiness they could bring to the many hundreds of children of their congregation by dividing the hard candy, by breaking the candy bars in two or three, so that many could have a little. The time was spent in singing carols, eating a little of the refreshments, as our gracious hosts insisted on sharing with us of their meager store. Before going home, the pastor kneeled in prayer that God's blessings and protection might rest on the visitors and on their families at home. We left, happy in the thought that we had brought a little cheer to a cheerless and cold home.

Last year Germany was living on some reserves. These are now gone, and the people are facing a brutally uncertain future. What are we doing to help relieve this starvation and suffering to which untold numbers are condemned?

Gamma Delta Convention Banquet, Statler Hotel, St. Louis, Nov. 9, 1946

Action of the American Lutheran Church on Our Unity Resolutions of 1938

By W. G. POLACK, for the Staff of the "Lutheran Witness"

In connection with our editorial article on the Doctrinal Affirmation (LUTHERAN WITNESS, Nov. 19, p. 393), our attention has been called to the fact that not all our readers are acquainted with the action which the American Lutheran Church took at Sandusky, Ohio, in 1938, on our own Union Resolutions of that year. We have noticed from time to time, at conferences, in discussion groups, in the correspondence that comes to our desk, and in other materials disseminated among our people that there is a great deal of confusion in the minds of some as regards the content and wording of these resolutions. We feel that the best and quickest way to clear up any doubts or confusion is to reprint these resolutions in full.

At the same time these resolutions show the basis for our statement in the above-mentioned article that the setting aside of the Doctrinal Affirmation leaves the *status quo* as of 1938.

The reader will note that the A. L. C. Sandusky Resolutions are twofold: the first part referring to our Synod, the second to the A. L. C.'s sister synods in the American Lutheran Conference. In our own resolutions of that year we, too, took cognizance of the fact that "this whole matter must be submitted for approval to the other synods constituting the Synodical Conference."

The part of the A. L. C. resolutions relating directly to our Synod reads as follows:

"Since our Fellowship Commission and the commission of the Synod of Missouri have arrived at a doctrinal agreement and since the Synod of Missouri, assembled in convention at St. Louis, has unanimously accepted this doctrinal agreement; be it

"*Resolved:*

"1. That we raise our grateful hearts and voices to the Triune God, thanking His mercy for the Guidance of the Holy Spirit by which the points of agreement have been reached.

"2. That we declare the 'Brief Statement' of the Missouri Synod together with the 'Declaration' of our commission a sufficient doctrinal basis for church-fellowship between the Missouri Synod and the American Lutheran Church.

"3. That, according to our conviction and the resolution of the Synod of Missouri passed at its convention in St. Louis, the aforementioned doctrinal agreement is the sufficient doctrinal basis for church-fellowship, and that we are firmly convinced that it is neither necessary nor possible to agree in all non-fundamental doctrines. Nevertheless, we are willing to continue the negotiations concerning the points termed in our 'Declaration' as 'not divisive of church-fellowship,' and recognized as such by the Missouri Synod's resolutions, and instruct our Commission on Fellowship accordingly.

"4. That we understand why the Missouri Synod is for the time being not yet ready to draw the logical conclusion and immediately establish church-fellowship with our Church. We, however, expect that henceforth by both sides the erection of opposition altars shall be carefully avoided and that just co-ordination of mission work shall earnestly be sought."

The careful reader will notice that this is an unequivocal acceptance of our own resolutions of 1938.

The section referring to the American Lutheran Conference reads:

"5. That we believe that the 'Brief Statement' viewed in the light of our 'Declaration' is not in contradiction to the Minneapolis Theses, which are the basis of our membership in the American Lutheran Conference. We are not willing to give up this membership. However, we are ready to submit the aforementioned doctrinal agreement to the other members of the American Lutheran Conference for their official approval and acceptance."

The careful reader will note that the A. L. C. here went on record to submit its doctrinal agreement with our Synod to its fellow members in the American Lutheran Conference *"for their official approval and acceptance."*

The closing paragraphs of these resolutions read:

"6. That, until church-fellowship has been officially established, we encourage the pastors of both church-bodies to meet in smaller groups in order to discuss both the doctrinal basis for union and the question of church practise.

"7. That we humbly pray to the Lord of the Church that He might guide the course of both church-bodies so that we may be led to the establishment of full fellowship as an important contribution to the unity of our dear Lutheran Church in America.

"8. That we commend our commission for its painstaking and thorough work and hereby accept and ratify the report with sincere appreciation and thanks."

We might add a significant statement from an address at the Sandusky Convention by the sainted Dr. M. Reu (a member of the A. L. C.'s Fellowship Commission) where he requested his church body to accept the above-quoted resolutions:

"We found out to the surprise of both that we were nearer to each other than we had expected. What is the present situation? The stand of your committee was accepted. The Brief Statement of the Mo. Synod together with our Declaration is a sufficient doctrinal basis for faith and altar fellowship. Brethren, this is a great hour! Doesn't your heart become warm by thinking that the Holy Ghost led our committee so that they found a basis for fellowship? *This basis is really Scriptural.* Nothing else but Scripture can decide in these matters. If you ratify this stand, what a great hour for the history of the Lutheran Church! It is the Holy Ghost, I believe, who has led us, putting us in a position to speak with Missouri so that we could expect them to listen."

That was said in 1938. It *was* a historic occasion. We now write 1946 A. D.

World Relief: "How Much?"

Report from the Emergency Planning Council

This winter, in every corner of the world, Christ calls to His Church: *"Give ye them to eat"* (Mark 6:37). In His compassion for millions of war-ravaged people He pleads for noble sharing by Christians blessed with greater abundance. We cannot fail Him now, nor those who cry to us with outstretched arms for help.

A letter written by the wife of Dr. Paul Heyland, noted scientist and prominent layman of our Lutheran Church in Europe, reads partly as follows: ". . . you have no idea of the joy hungry people have when opening your precious gifts. . . . My sister-in-law, her twenty-year-old daughter, and I arise at night in order just to gaze upon the precious contents of these packages. . . . Repeatedly I ask myself, when the pangs of hunger deprive me of sleep: Which is harder — the horrible destruction by bombs or the slow gnawing of hunger?"

Such letters (to date more than 15,000 have reached Synod's Emergency Planning Council Office) are genuine expressions of deep gratitude for what our Church is doing in the stricken areas of Finland, England, France, China, Austria, Germany, Greece, Italy, and remote sections of the Orient. These letters tell *how much* our gifts mean to the homeless and hungry. They bear testimony of how much suffering and death has been avoided by the generous gifts of believers in America.

Frequently people ask, once they realize the plight of millions of fellow men in other countries: "How much has our Church done for world relief?"

From the very beginning of relief activities in Europe our Synod has realized that this work is an obligation which will not end with a campaign for clothing, food, and money, but that it is a long-range duty, opportunity, and privilege. Since January, 1946, the Missouri Synod has expended over $1,500,000 for various relief measures.

Reports from Europe tell us that "this

winter will be even worse." Therefore $166,000 has been given by our Church for a child-feeding program to be carried out by means of soup kitchens. The program calls for a special allotment of five hundred calories per child per day for three months. The cost would be $7.00 per individual. This means that the Missouri Synod would take care of approximately 24,000 children.

About 2,500 food packages, weighing 11 pounds each and containing vitamins, foodstuff, and other necessary items to sustain life, are sent out from our relief office *weekly*. These parcels go direct to individuals in stricken areas of Europe and Asia.

A conservative estimate of clothing shipped by the Missouri Synod is 350 tons. This material is sent to various distribution agencies to be given to needy persons, primarily refugees.

Experience has shown that shipping clothing in 11-pound packages by United States and International Mail is much quicker. Therefore, a person-to-person system has been inaugurated by our Relief Office. The materials are sent to Saint Louis, packed into 11-pound packages, and mailed directly to individuals. There are at present 10,000 such names on the mailing list, to whom we have shipped 300,000 pounds of clothing directly through this method.

A year ago Synod's representatives promised the Free Church in Germany that we may make ourselves responsible for the care of 1,000 orphans as well as needy children for the period of the next five years at approximately a cost of $500,000. Today five orphanages are in various stages of development. One of the greatest obstacles in the carrying out of this type of relief work is the restriction on shipping food, clothing, bedding, and other equipment to these institutions. For the present, therefore, we must bide our time, until such a day when we are able to give greater relief to orphans in a manner desired.

Our people in particular have been spared the ravages of war, have been privileged to worship in the utmost freedom, and have received from God innumerable spiritual and physical blessings. All this has moved the members of our Church to respond valiantly to the needs of the world's hungry and homeless.

The Walther League has contributed 33 tons of canned goods in addition to $11,500 for the purchase of foodstuffs in Europe and Asia. At present the League has a list of 1,000 names of families in Europe which are being adopted by the various societies.

The Lutheran Women's Missionary League is collecting large sums to be used for orphanages in Europe as soon as present government restrictions are lifted and direct relief for such institutions is made possible.

Many of our people are employing our recently inaugurated "adopt-a-family" plan. To date, more than 3,000 families have been adopted and receive food and clothing regularly.

Many more families will be provided for this winter, since our office is receiving, on the average, 600 requests every week for names of families.

However, not only the physical needs, but also the spiritual needs of the world's destitute have been provided for by our Church. A sum of $10,000 has been sent to Japan for Bibles. We have succeeded in having printed in Germany 100,000 copies of the Catechism (not only the Enchiridion). 25,000 of these were *Schwan's* exposition and the remainder a Bavarian edition, approved by our Church. 10,000 copies of Pieper's *Christliche Dogmatik* are on the way to ministers and leaders of congregations throughout Europe. A separate edition of the *Lutheraner* has been printed and is off the press, ready for distribution in Germany.

We are also carrying on vital support among the youth of Germany, where our Church is subsidizing the high school and theological seminary department of schools in Gross-Oesingen and in Frankfurt. There are many schools which require our assistance, but to date we have been able to help only these two.

It is a great source of joy to see how gloriously the Lord's people are responding to His invitation to feed the hungry, clothe the naked, and bring solace to the aching souls of our fellow men in need the world over. E. W. G.

Lutheran Slovaks Voice Gratitude

(The following letters written by the Rev. Eugen Lukac, Abelova, Czechoslovakia, were addressed, one to the Rev. St. Zima, Detroit, the other to the Rev. John Vojtko of Akron, Ohio. They have been translated by Pastor Vojtko.)

To the Rev. St. Zima

"For my clear dogmatic view of all things in this world, I may, among others, verily give thanks to Bro. Vojtko in Akron, who years ago called my attention to Dr. C. F. W. Walther and let me have his two sermon books. When I was reading these books, my eyes were gradually opening. Through all the days of my life I shall bless Bro. Vojtko.

"I came to the conviction that Walther was not only an orthodox theologian, but in reality he was a godly, sanctified Christian. I am just preparing a smaller book about him. For this reason I need also those volumes of *Lehre und Wehre,* that I could study thoroughly also some other works of Walther. I have read about his great debates regarding eternal election."

From a letter written to Rev. Vojtko

"I shall never forget what you have told me once in Akron that you acknowledge only Walther's method of preaching (according to his *Law and Gospel*) to be the only true proclamation of God's Word. And you have kindly let me have the two sermon books. Is it true you regret this act of yours? Don't do it! Until my last breath, Brother, I want to bless you for this service which you have done to me by your willingness to give me those two books. And when we once meet in heaven, I shall take you to the Lord and will humbly beg Him to reward you specially, telling Him: "This is the man who had shown me the way to You, Lord Jesus Christ."

"I hold Walther to be the greatest theologian next to Luther. Since those days I have studied thoroughly not only these two sermon books, but also his biography, *Law and Gospel,* and other works of his. My eyes were opened; I got a compact and clear outlook in theology. Walther was not a dead orthodox Lutheran theologian, but a godly, warm, alive, living in Christ, sanctified Christian.

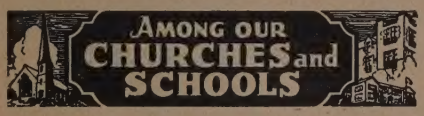
"I thank you many, many times for lending me these two volumes. I beg you very heartily to send me also those volumes of *Lehre und Wehre.*

"At this time a very enthusiastic, lively work is going on in our churches. We are eagerly awaiting the times of refreshing from the presence of the Lord. A month ago we had a general pastoral conference, and I can say that almost all of the lectures and discussions were very valuable, but some of them were lacking yet the true foundation. I already have acquainted a number of pastors with Walther, but I realize I must work still more diligently among the brethren in this respect. Without Walther's conception and spirit they will easily deviate into the heterodox directions."

From a Pocket Notebook

On being seventy. We have been wondering how it would be, in fact, how it could be. Well, you wake up one morning, and you look at the clock facing your bed, and you say: "It has just struck seven. And today I am seventy." It isn't so long, and you are downstairs at the piano, picking out a birthday hymn; and here is a real gem, No. 364: "How Sweet the Name of Jesus Sounds." At the breakfast table you would not think of reading anything else but the 90th Psalm, in Luther's lovely translation, . . . *"und wenn's koestlich gewesen ist, so ist's Muehe und Arbeit gewesen."* . . . In one respect it wasn't such a happy birthday — the facial nerve — *nervus trigeminus* — from its root somewhere in a brain ganglion to the upper right side of the face, was still having a fearful time throwing off the virus which had gotten lodged in there some time early in October. Brethren, sisters, unless you have had it, you have no idea. Some time at night after you are (finally) asleep, seventeen hair will stray and brush over your forehead, setting up a fine imitation of seventeen needles working their way through the brow to the eye socket. The birthday is past two weeks, at this writing, and there are now slight intermissions in the pain that for ten weeks has made itself at home in forehead, eye, and cheek. I have heard of a doctor friend who went to the hospital for six weeks with the same ailment. This department seems to be a little more tough than the medical profession, even when pretty well past middle age, in fact, going on to seventy. . . . A huge bouquet of fine and cheerful flowers from the faculty, and a dozen giant chrysanthemums from the philosophy class helped brighten the day, a record, probably, in the history of all philosophy classes since Melanchthon taught his at Wittenberg. . . . And from my eight living sisters and brothers, a bouquet of cut flowers, more than twenty varieties of mums — and a greeting from each; hard to beat. . . . Anyone who has suffered as *little* pain as this birthday child during his seventy years has reason to remember an occasion like this virus attack. The eye specialist looks at the patient three seconds and then says: "What you've got is [some scientific ver-

biage] and I know that it hurts like six toothaches rolled into one. The recovery is sure, maybe six weeks, maybe six months, and we hope there is no injury to the eyeball, which happens in 30 per cent of the cases." I belong to the fortunate seventy per cent. . . . One should be patient when one has had so little pain, none at all since 1938, when an attack of lumbago kept me on a shuttle schedule between a bed at the Jefferson Hotel and the headquarters of the Missouri Synod convention. . . . Nothing previously until back in 1904, when good Dr. Opsahl of Red Wing on a cold winter morning went to his office at 5 A. M. and extracted an abscessed molar. That's the complete record. One who has suffered as little pain as that should not get impatient with a birthday session nursing the *nervus trigeminus*. . . . Really, it has been a great privilege to live in these particular seventy years of history. The Centennial boys and girls were born when Mr. Bell's telephone was the wonder of the Centennial exposition in Philadelphia. We saw the electric light come in, the motion picture about 1900, the automobile about 1905, the radio some ten years later, the airplane about the same time, and a hundred minor wonders like the electric refrigerator, this Dictaphone into which I am talking, and telephone refinements which permit me to talk to a party in Kassel, Germany, as though she were in the next room. . . . Possibly one should not talk about Kassel and Germany and a daughter of the household serving with UNRRA, because it reminds us of the agonies this world has piled up in the past few generations. About 1900 we were told that men had progressed so far in civilization that future bloody conflicts were out of the question. A great peace palace was built in Holland, and wise men were gathered there to complete the edifice of international law, when the First World War broke. Now we look back upon two of the most horrible conflicts that ever devastated this earth. What a commentary on the wisdom of those who were ruling the earth in the early 40's! And who were they? No one else but we who are now at the 70 borderline. The world is ruled by the men in the 60's, *our* generation, and we were not smart enough to prevent the Second World War, which brought our civilization to the edge of doom. In the end, with half of our civilization wrecked, we presented the world with the atomic bomb, to destroy the rest. . . . People ask, Don't you think back with a kind of homesickness to the years of youth and childhood? Honestly, no. The good old times simply *were* not. We have just been reminded of all the things that came into our life since 1900. It means that our youth was lacking those things which today are regarded as the necessities of civilized existence. Remember that our boyhood and youth was lived in the time of the oil lamp, succeeded by the Welsbach burner for the gas jet. How we gloated over that achievement! Most of the good things have come to church life too since we were young. There was then no Walther League nor any other kind of youth endeavor. There were no Bible classes. We were unable to express our religion in the English language. Missionary interest was at low ebb, and youth had no place in it. . . . Besides, does one wish himself back into a period in which all of one's mistakes, blunders, and failures were still in the future, still to come upon one to confound the mind and burden the conscience? Not a few, either — in fact so many that one should really spend one's seventieth year on some roadside patching holes in the asphalt. . . . So far as congregational life is concerned, the golden period of our Synod is just now. Never have pastors and people labored together with such intelligent interest and mutual respect as today; never have our parish schools flourished under such devoted and highly trained teachers as today; the Walther League just reports its three thousandth society; our church papers have a phenomenal distribution in the congregations; never have our Christians been so aware of their stewardship duties. Having one's choice, who would not wish to live in 1946? . . . And who would not want to see our Synod as it will be, let us say, in 1950? And labor, though ever so awkwardly and feebly, to make it the Synod it ought to be? . . . Seventy summers — and one of them spent in Europe, with wife and children, in the golden sunset glow of a beautiful civilization which now is dead. . . . Ten summers in a cottage of our own on the Big Piney in the heart of the Ozarks with a portable typewriter earning one's bread for the family — which learned to swim and to paddle a canoe, to fish with minnow, worm, and fly, to ride horseback, and to recognize the call of birds and wild animals in the forest. . . . There is a lot to thank God for when you are 70. G.



Portland Concordia Moves Forward

Real progress is in evidence on the campus of our Synod's northwestern Concordia at Portland, Oreg. This progress was aptly symbolized when on Nov. 17 the cornerstone of the new $130,000 dormitory was laid. Despite a heavy downpour — a not uncommon occurrence in Portland — more than 250 persons assembled to witness the ceremony. At the indoor service preceding the ceremony, Concordia's new president, Prof. Thomas Coates, delivered the address, and the Concordia Chorus sang. The cornerstone-laying rite was performed by Pastor E. Eichmann, secretary of the Board of Control. The new dormitory, designed to accommodate 80 students, will be ready for occupancy in February.

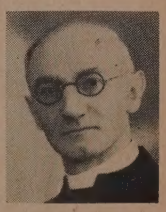
Simultaneous with the erection of the dormitory, a new heating plant is also being built on the Portland campus at a cost of $18,000. This plant is designed to heat the entire future complex of buildings to be erected on the campus.

The Oregon and Washington District recently concluded a successful drive for funds to erect a new administration building at Concordia. Work on this building will begin as soon as the dormitory is completed.

Arrangements are being made for a three-week extension course for pastors and teachers to be held on the Portland campus next summer. This program will be under the joint sponsorship of the extension divisions of Concordia Seminary, St. Louis, and Concordia Teachers College, Seward. Thus for the first time an opportunity for postgraduate study will be brought directly to our professional workers in the Northwest. CORR.

A Distinguished Visitor at Concordia

Even in these days of annihilated distances and elimination of time a visit from the antipodes, or "down under," is a noteworthy event. In the week before Thanksgiving, Concordia Seminary in St. Louis had the pleasure to welcome within its walls the Rev. Dr. Henry Hamann, headmaster of Concordia College in Unley near Adelaide, South Australia, and president of the Lutheran Seminary there. Dr. Hamann is a cosmopolitan Lutheran. Born in Paul Gerhardt's city of Luebeck in Germany, he came to New York in his youth, received his education at Hawthorne, Fort Wayne, and St. Louis, and was ordained in Immanuel Church in New York in 1907. His first charge was in Toronto, Canada. Then, for a brief period, he was the assistant to Pastor Wm. F. Schoenfeld in the largest Lutheran church in New York. After that, for seven years, he was a missionary of our Synod in India. Returning to America, he served a congregation in Pittston in the mining district of Pennsylvania. In 1926 Australia called him to its Concordia College, whose head he became in 1942 after the retirement of Dr. C. F. Graebner.


Dr. Henry Hamann

Professor Hamann received the honorary degree of Doctor of Divinity from Concordia Seminary in St. Louis in 1941. He is the editor of the *Australasian Theological Review*. His articles on world Lutheranism show not only theological acumen, but also the vision and breadth of view which only his world-wide travels could have given him. His scholarly attitude was reflected also in several talks before the student body in St. Louis. Dr. Hamann came to America not only as an ambassador of good will, but also to pay a filial visit to his aged mother, who lives on Long Island. K. K.

Seward Installs Professors

Professors L. C. Wuerffel and Paul Rosel were installed as professors in Concordia Teachers College, Seward, Nebr., October 13 by the Rev. I. C.

Heinicke, President of the Southern Nebraska District. Professor Martin J. Neeb, Executive Secretary of the Board for Higher Education, preached the sermon.

Prof. L. C. Wuerffel, who serves as head librarian, attended Concordia College, Milwaukee, Concordia Seminary, St. Louis, the University of Iowa, and the University of Denver. He previously served as assistant pastor of Trinity Lutheran Church, Davenport, Iowa, and as Lutheran student pastor at the University of Iowa.

Prof. Paul Rosel, who occupies a chair in music, attended Concordia Teachers College, Seward, and served as teacher and organist at Paullina, Iowa, Cross Lutheran Church, Omaha, Immanuel Lutheran Church, Sheboygan, Wis., and Bethlehem Lutheran Church, Milwaukee. C. T. C.

River Forest Professors Celebrate Anniversaries

On Oct. 27 the faculty, board of control, and student body of Concordia Teachers College, River Forest, Ill., joined with the friends of Professors Albert V. Maurer, Richard T. Rohlfing, and Carl H. Scaer in marking the completion of twenty-five years of service to the Church by these men. In a vesper service in the college chapel the address was delivered by Dr. O. A. Geiseman, pastor of Grace Congregation, with which the three men are affiliated. There followed a supper and program in the dining hall, at which Prof. Alfred Schmieding served as toastmaster. Mr. Max Bierwagen spoke on behalf of the student body, Dr. A. Klinck for the faculty, District President A. Werfelmann for the board of control, and Dr. J. W. Behnken as the representative of the church at large. Some ninety messages of congratulation and felicitation had been received for the jubilarians. Gifts were presented to each by the faculty, staff, board of control, and student body.

J. W. K.

Church Dedication at Wilmington, Del.

The history of Concordia Ev. Lutheran Church, Wilmington, Del., parallels that of many another congregation. In the beginning a group of about twenty met for worship in a private home. Services were in charge of Rev. George Horn, pastor at Dover, until Candidate Howard W. Tepker became the first pastor. He in turn was succeeded by the Rev. George H. Mueller in 1943. Throughout these years a permanent place of worship remained the foremost need of the congregation. For about fifteen years the congregation moved about from place to place until the dedication of "Our First Church in the First City of the First State" on Oct. 20, 1946.

Concordia Lutheran Church, Wilmington, Del.

The new church represents a real venture of faith by the congregation which, with a membership of only eighty communicants, undertook a building project involving a total cost of approximately $70,000. Generous financial support by the members as well as generous loans by Church Extension Boards, both of the District and of Synod, made the undertaking possible. The dimensions of the building, without the wings, are 24×85 feet. The total seating capacity is approximately 235. Another 175 persons can be accommodated in the downstairs auditorium, which is intended for Sunday school and social activities. The church was designed by Mr. H. C. Bernhard of New York City, a member of Synod's Committee on Church Architecture. George H. Mueller

Near Bethlehem

Near Bethlehem shepherds abided by night,
Were watching their flock by the stars' twinkling light,
When, lo, out of heaven an angel appeared
In glory that shone round about as he neared.

"Now born is the Savior, the Christ, who is Lord,"
The angel announced; and, at once in accord,
The host of the heavens praised God and sang then
Of peace upon earth and good will toward all men.

To Bethlehem journeyed the shepherds with haste,
Saw Him who was born of the Virgin so chaste.
Rejoicing the Christ Child as Savior to own,
By faith they beheld what the Lord had made known.

Thy angel, Lord Jesus, proclaimed at Thy birth
Good tidings of joy for all people on earth.
Thy Father thus sent Thee to save also me —
Oh, bless me and keep me forever with Thee!

Ernest C. Lewerenz
Fort Wayne, Ind.

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Louis J. C. Millies (d. Nov. 13, 1946) was born in Chicago, Ill., Feb. 8, 1877. He received his training at Zion Lutheran School, Chicago, Concordia College, Milwaukee, and Concordia Seminary, Saint Louis, graduating in 1899. In August, 1899, he began his work as pastor in Nebraska. Later he served at Hegewish and Elk Grove, Ill. In 1912 he became the first pastor of Redeemer Church at Cicero, Ill. In the summer of 1946 illness forced him to discontinue his active work. In 1901 he married Anna Schaare. Of their three sons and three daughters one son preceded him in death. At the funeral service the Rev. W. Roth preached on John 14:3. The undersigned served as liturgist, and the Rev. Theo. Kissling officiated at the grave.

Martin C. Lopahs

Teacher John F. Ruecklos (d. Oct. 19, 1946) was born Nov. 20, 1884, in Friedensau, Nebr. He received his professional training as parish school teacher at Seward, Nebr., and Addison, Ill., graduating in 1903. He served St. Peter's School in St. Louis until September, 1911. On Sept. 30 of that year he was installed as principal and teacher of the upper grades of Trinity School, Bloomington, Ill., where he taught for thirty-four years. For many years he served the Central Illinois District as a member of the Mission Board and for twenty years as a member of the District Board for Parish Education. For twenty-six years he was president of the District Teachers' Conference.

On Nov. 16, 1911, he married Emma Wittman of Troy, Ill. Mr. Ruecklos suffered a stroke June 7, 1945, and died of embolism of the heart.

Funeral services were held at Trinity Church Oct. 22, the undersigned officiating. Interment was made at East Lawn Cemetery. He is survived by his wife, two daughters, and two grandchildren.

W. E. HOHENSTEIN

Music

Reviewed by Walter Wismar

The organ edition of **Laudamus Dominum,** with an excellent, opportune foreword by Prof. Theo. Hoelty-Nickel, contains twenty numbers. Most of them are a page in length and easy to play; some are two pages long and of medium difficulty; all are meritorious church music, enhancing and glorifying the Lutheran chorale. The **Laudamus Dominum Choral Preludes for Organ** are priced $1.50.

The Chorales 1—8 are priced 10 cents each.

1. "Come, Follow Me" — Schein-Riegel. 2. "From God Shall Naught Divide Me" — Magdeburg-Jeep. 3. "O Sacred Head" — Hassler-Crueger. 4. "O Man, Thy Grievous Sin" — Greiter-Hassler. 5. "Praise We the Lord" (Easter) — M. Vulpius. 6. "Alas! My God" — Peter-Riegel. 7. "O Lord, How Shall I Meet Thee" (5 part) — M. Teschner. 8. "Praise God the Lord" (Christmas) — Herman-Freundt. 500. "In Dulci Jubilo." The master copy or director's copy, 75 cents; choir copy, 15 cents; instrumental parts, 35 cents each. All *LD.*

44 Classic Chorales for Mixed Choir for Advent, Christmas, New Year, and Epiphany. Compiled by Walter Wismar.

Concordia Publishing House is also obliging choirs which prefer collections to single anthems. The above 44 are chorales arranged by cantors and master musicians who encircle the major planet, Joh. Sebastian Bach. There are enough chorales for a decade or two. The price is 40 cents.

No. 8251. Three Chorales. For Three Part (S. S. A.) Women's or Junior Choir. Arranged by Joh. Hanschke. Collected and edited by Walter Wismar. Published by J. Fisher & Bro. 16 cents.

The three chorales are 1) "O Lord, How Shall I Meet Thee?" (Advent or Palm Sunday), 2) "Praise God, the Lord, Ye Sons of Men," 3) "From Heaven Above." The arrangement is not in so-called block harmony, but there is free imitation and melodious part-singing against and under the melody.

No. 8256. Liturgy in Remembrance of the Dead. By R. Oppel. A cappella for S. A. T. B. J. Fisher & Bro. 15 cents.

Here is another number edited by your reviewer, with both English and German text (*Totenfestliturgie*). Appropriate for New Year's Eve or Memorial Day.

I Sing unto the Lord. "Ich freue mich im Herrn." For four mixed voices. By Joh. Seb. Bach. The Shattinger Music Co., St. Louis. Edited and English text adapted by Walter Wismar. 20 cents.

"I Sing unto the Lord" is a cantata chorus of seven pages, one of the easy ones, suitable for concert or almost any Sunday of the Church Year. The original German text has been retained.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained:

Johnson, John F., Jr., in St. Paul's Church, Niles, Mich., by Theo. Loesch, 9. Sun. p. Tr., Aug. 18.

PASTORS

Commissioned:

Buerger, Martin A., as missionary in Hattiesburg, Miss., by W. H. Hafner, 15. Sun. p. Tr., Sept. 29.

Installed:

Dey, N. E., in Immanuel Congregation, Sandy, Oreg., by A. A. Schmidt, 22. Sun. p. Tr., Nov. 17.

Gerken, Walter C., in St. John's Congregation, Rochester, Mich., by L. Heinecke, 21. Sun. p. Tr., Nov. 10, and in Holy Cross Congregation, Oxford, Mich., by L. Heinecke, 22. Sun. p. Tr., Nov. 22.

Graf, Arthur E., in St. Paul's Congregation, Cullman, Ala., by Richard E. Hasz, 23. Sun. p. Tr., Nov. 24.

Gumz, F. A., in St. Paul's Congregation, Charter Oak, Iowa, by Elmer M. Strelow, 21. Sun. p. Tr., Nov. 10.

Hertwig, Frederick A., Jr., in Cross Congregation, Milwaukee, Wis., as assistant pastor by R. J. Lillie, 22. Sun. p. Tr., Nov. 17.

Jaeger, Robert, in Pilgrim Congregation, Blytheville, Ark., by W. C. Krueger, 13. Sun. p. Tr., Sept. 15.

Koerber, Carl A., in Holy Trinity Congregation, Statesville, and in Redeemer Congregation, Catawba, N. C., by J. L. Summers, 22. Sun. p. Tr., Nov. 17.

Maschoff, Elmer E., in Christ Congregation, St. Louis, Mo., by E. Knoernschild, 23. Sun. p. Tr., Nov. 24.

Medler, W. H., in Immanuel Congregation, Honey Creek (Jefferson City), Mo., by A. C. Schmalz, 22. Sun. p. Tr., Nov. 17.

Meyer, Henry, in St. Martini Congregation, Chicago, Ill., by Martin Frick, 19. Sun. p. Tr., Oct. 27.

Radtke, Ralph R., in Concordia Congregation, Waterloo, Iowa, by W. D. Oetting, 22. Sun. p. Tr., Nov. 17.

Sasman, Merlin, in Canoga Park Congregation, Canoga Park, Calif., by Clifford T. Voge, 21. Sun. p. Tr., Nov. 10.

Scheiderer, C., in St. Luke's Congregation, Sherry, Wis., by G. M. Krueger, 23. Sun. p. Tr., Nov. 24.

Schliepsiek, K. Richard, in St. John's Congregation, Reinbeck, Iowa, by W. D. Oetting, 22. Sun. p. Tr., Nov. 17.

Sommermeyer, George Henry, in Calvary Congregation, Baltimore, Md., by Adolf J. Stiemke, 21. Sun. p. Tr., Nov. 10.

Witzgall, Herman, in Redeemer Congregation, White Hall, Ill., by Arthur O. Kaul, 20. Sun. p. Tr., Nov. 3.

TEACHERS

Klammer, Martin, in Timothy Congregation, Chicago, Ill., by Otto G. Thieme, 17. Sun. p. Tr., Oct. 13.

Mieger, Alfred, in St. Luke's Congregation, Chicago, Ill., by Adalbert Kretzmann, 23. Sun. p. Tr., Nov. 24.

Cornerstone Laying

Kirksville, Mo. Faith Congregation (C. S. Hammell), 19. Sun. p. Tr., Oct. 27.

Dedication

Willow Creek, Minn. St. John's Congregation (F. J. Mack), the new pipe organ, 5. Sun. p. Tr., July 21.

Anniversaries

Jennings, La. Immanuel Congregation (E. T. Schultz), the 50th, 19. Sun. p. Tr., Oct. 27.

Willow Creek, Minn. St. John's Congregation (F. J. Mack), the 75th, 16. Sun. p. Tr., Oct. 6.

Changes of Address

Pastors:

Aschbrenner, A. R., Bremer, Iowa
Brott, E. J., 125 E. Commonwealth Ave., Alhambra, Calif.
Castens, Louis C., Cuba, Mo.
Dierker, E. J., R. 1, Okawville, Ill.
Dubs, E. R., Tyndall, S. Dak.
Eifert, Edgar H., 412 Fourth Ave. N. E., Waseca, Minn.
Eschenbacher, G., Paullina, Iowa
Fiene, E., *em.,* 1307 Fourth Ave. S., Great Falls, Mont.
Frese, Royden, R. 1, Guide Rock, Nebr.
Graebner, Oliver E., *c. r. m.,* 708 Villa Drive, Evansville, Ind. Hillsboro, Ill.
Griffin, Dale E., 1104 School Ave.,
Harnack, Russell W., 1049 Westcott St., Syracuse 10, N. Y.
Heidenreich, Chr., *em.,* 410 S. Florida Ave., Lakeland, Fla.
Jordening, Victor, 837 Dakota St., Superior, Nebr.
Knippa, Clarence W., 2323 E. Fifth Pl., Tulsa 4, Okla.
Langhans, Reuben W., Frost Ave. and Prosperity Rd., St. Paul 6, Minn.
Leischner, Paul E., *c. r. m.,* 7516 Suffolk Ave., St. Louis 19, Mo. Wash.
Lindsay, Kenneth M., Box 455, Moses Lake,
Ludwig, Martin J., Gardena, N. Dak.
Lutz, Dr. A. J., 6051 Horton Pl., St. Louis 12, Mo.
Mack, Victor A., 635 S. Chestnut St., Seymour, Ind.
McLaughlin, W. H., 984 Lilac St., Pittsburgh 17, Pa.
Miller, G., Decatur Country Club Rd., Decatur, Ill.
Miller, Prof H. Earl, 6838 Bradley Ave., St. Louis 9, Mo.
Moellering, H. Armin, 1526 Pine St., Grand Prairie, Tex.
Muller, Geo. J., 79 Lawndale Ave., Bristol, Conn.
Polzin, E. H., *em.,* R. 4, Schultz Rd., Hamburg N. Y.
Radtke, A. W., 2528 17th St., Detroit 16, Mich.
Reetz, Martin, Carroll, Nebr.
Reischauer, H. A., 621 E. York Ave., Flint 5, Mich.
Scar, William, 100 Castleton Park, Staten Island 1, N. Y.
Schlichting, Joseph, Dieterich, Ill.
Schliepsiek, K. Richard, Reinbeck, Iowa
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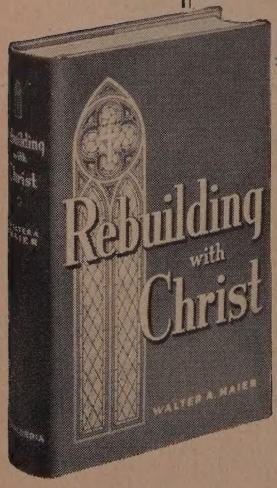

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